A CHRISTAL GLASSE FOR CHRISTIAN WOMEN.

Containing a most excellent discourse, of *the Godly Life and Christian Death of Mistris* KATHERINE STVBBES, who departed this life in Burton vpon Trent in Staffordshire, the 14. of December.

With a most Heauenly confession of the Christian Faith which she made a little before her departure, as also a most wonderfull combat betwixt Sathan and her Soule: worthy to be Printed in letters of Gold and to be engrauen in the Table of euer Christian Heart.

Set downe word for word as shee spake, as neere as could bee gathered, by PHILIP STVBBS, Gent.

REVEL. 14. verse 13.

Blessed are the dead that die in the Lord: euen so saith the Spirit, for they rest from their labours; and their workes follow them.

LONDON,

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BRITISH MUSEUM

A

CHRYSTALL GLASSE

for Christian VVomen: wherein they may see most wonderfull and rare examples, of a right vertuous life and Christian death, as in the discourse following may appeare.

CAlling to remembrance (most Christian Reader) the finall end of Mans creation, which is, to glorifie God and to edifie one another in the way of true godlinesse: I thought it my duty, as well in respect of the one as in regard of ỳ other, to publish this rare and wonderfull example, of the vertuous life and Christian death of Mistris Katherine Stubbes, who whilst shee liued, was a mirrour of womanhood, and now being dead, is a perfect patterne of true Christianity. She was descended of honest and wealthy parents, her Father had borne diuers offices of worship in his Company, amongst whom he liued in great account, credit and estimation all his daies: he was zealous in the truth, & of a sound Religion. Her mother was a Dutch woman, both discreet & wise, of a singular good grace & modesty; & whish did most adorne her, she was both religious and also zealous. Her parentage.

This couple, liuing together in the City of London many yeares, it pleased God to blesse them with Children, of whom this Katherine was youngest but one: but as she was the youngest saue one by course of nature, so was she not inferiour to any of the rest, but rather excelled them all (without comparison) by many degrees, in the endowments and quality of the mind.

At fifteene yeares of age, her Father being dead, her mother bestowed her in mariage to one Master Philip Stubbes, with whom she lined foure yeares and almost a halfe, very honestly and godly, with rare commendation of al that knew her, as wel for her singular wisdome, as also for her modesty, courtesie, gentlenesse, affability, and good gouernment: and aboue all, for her feruent zeale which she did beare to the truth, wherein shee seemed to surpasse many: insomuch as if she chanced at any time to be in place where either Papists or Atheists were and heard them talk of Religion, what countenance or credit soeuer they seemed to be of, she would not yeild a iot, or giue place to them at all, but would most mightily iustifie the truth of God against their blasphemous untruths, and conuince them, yea and confound them by the testimonies of the word of God. Which thing how could it be otherwise? for her whole heart was bent to seek the Lord, her whole delight was to be conuersant in the Scriptures, & to meditate vpon them day & night. Insomuch as you could seldome or neuer haue come into her house, and haue found her without a Bible, or some other good booke in her hand. And when as she was not reading, shee would spend her time in conferring, talking and reasoning with her Husband of the word of God, and of Religion: asking him what is the sense of this place, and what is the sense of that? how erpound you this place, and how erpound you that? what obserue you of this place, and what obserue you of that? so as she seemed to be rauished with the same spirit that Dauid was, when he said, The zeale of thy house hath eaten me vp.

Her mariage.

Her godly life.

Her loue to the word of God.

She followed ỳ Commandement of our Sauiour Christ, who biddeth vs search the scriptures, for in them you hope to haue eternall life. She obeyed the commandement of the Apostle, who biddeth womẽ to be silent, & to learne of their husbands at home. She would neuer suffer any disorder or abuse in her house to be vnreprooued, or vnreformed. And so gentle was she and courteous of nature, that shee was neuer heard to giue any the Lye in all her life, nor so much as (thou) to any in anger. She was neuer knowne to fall out with any of her neighbours, nor with the least Child that lined: much lesse to scold or brawle, as many will now adayes, for euery trifle, or rather for no cause at all: And so solitarily was she giuen, that she would very seldome or neuer, and then

Her Gentlenesse.

then not neither, except her husband were in company, goe abroad with any, either to banquet or feast, to gossip or make merry, as they tearme it: Insomuch ỳ she was noted by some (though most untruely) to doe it in contempt and disdaine of others. When her husband was abroad in London, or elsewhere, there was not the dearest friend she had in the world ỳ could get her abroad to dinner or supper, or to Playes or Enterludes, nor to any other pastimes or disports whatsoever: neither was she given to pamper her body with delicate meats, wine or strong drinke, but rather refraine them altogether, saying, that she would eat to liue, and not liue to eat. And as she excelled in the gift of sobriety, so she surpassed in the vertue of humility: For it is well knowne to diuers yet liuing, that she vtterly abhorred all kind of pride, as wel in apparell as otherwise. She could neuer abide to heare any filthy or vnseemly talk of scurrility, bawdery or vncleannes, neither swearing nor blaspheming, cursing nor banning, but would reproue them sharply, shewing them the vengeance of God due for such deserts, and wis more, there was neuer one filthy, vncleane, vndecent, or vnseemely word heard to come forth of her mouth, nor euer once to curse or ban, to sweare or blaspheme God any māner of way, but alwayes her speaches were such, as both might glorifie God, and minister grace to the hearers, as the Apostle speaketh. And for her conuersation, there was neuer any man or woman that euer opened their mouthes against her, or that euer did or could accuse her of the least shadow of dishonesty, so contentedly she liued, and so circumspectly she walked, eschewing euen the outward appearance or shew of euill. Her integritie of life.

Againe, for true loue and loyalty to her Husband, and his friends, she was (let me speake without offence) I thinke, the rarest Paragon in the world: for she was so farre from disswading her husband to be beneficiall to his friends, that she would rather perswade him to be more beneficiall vnto them. If she saw her husband to be merry, then was she merry: If he were heauy or passionate, she would indeuour to make him glad: if he were angry, she would quickly please him: so wisely she demeaned her selfe towards him. She would neuer contrary him in any thing, but by wise counsell and sage aduice with all humility and submission seeke to perswade him. And also, so little she was given to Her demeanour towards her Husband.

this world, that some of her neighbours marvelling why she was no more carefull of it, would aske her sometimes, saying: Mistris Stubbes, why are you no more carefull for the things of this life, but sit alwaies poring upon a booke, and reading? To whom she would answer, If I should be a friend unto this world, I should be an enemy unto God: for God and the world are two contraries. Christ biddeth me Love not the world, nor any thing in the world; affirming that if I loved the world, the love of the Father is not in me. Againe Christ biddeth me, First seeke the kingdome of heaven and the righteousnesse thereof, and then all these worldly things shall be given to me. Godlinesse is great riches, if a man be content with that he hath. I have chosen with good Mary the better part, which shall never be taken from me. Gods treasure (she would say) is never drawne dry. I have enough in this life, God make me thankfull, and I know I have but a short time to live here, and it standeth me upon to have a regard to my salvation in the life to come. Thus this godly young Gentlewoman held on her course three or foure yeares after she was maried. At which time, it pleased God that she conceived with a man-childe, after which conception, she would say to her husband, and many other her good neighbours and friends, yet living, not once nor twice, but many times, that she should never beare more Children, and that Child should be her death, & that she should live but to bring that Child into the world: which thing no doubt was revealed unto her by the Spirit of God: for according to her prophecie so it came to passe.

Her little care of the world.

Her Prophecie of her death.

Her delivery of childe.

The time of her account being come, she was delivered of a goodly man childe, with as much speed, and as safely in all womens judgement as any could be. And after her delivery, she grew so strong, that she was able within foure or five daies to sit up in her bed and to walke up and downe her Chamber, and within a fortnight after to goe abroad in ỹ house, being throughly well and past all danger, as every one thought. But presently upon this suddaine recovery, it pleased God to visit her againe with an exceeding hot and burning quotidian ague, in which she languished for the space of six weekes or thereabouts. During all which time, shee was never seene nor perceived to sleepe one houre together, neither night nor day, & yet the Lord preserved

Her sickness,

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her (which was miraculous) in her perfect vnderſtanding, ſenſe, & memory to the laſt breath, prayſed he his holy name therefore. In all her ſickneſs, which was both long and grieuous, ſhe neuer ſhewed any ſigne of diſcontentment or impatience, neither was there euer heard one word to come forth of her mouth, ſounding either of indiſcretion or infidelity, of miſtruſt or diſtruſt, or of any doubting or wauering, but alwayes remained faithfull & reſolute in her God, and ſo deſirous ſhe was to be with ỹ Lord, that theſe goldē ſentences were neuer out of her mouth: I deſire to be diſſolued and to be with Chriſt: And, O miſerable wretch that I am, who ſhall deliuer me from this body ſubiect to ſinne? Come quickly Lord Ieſus, come quickly: Like as the Hart deſireth the water ſprings, ſo doth my ſoule thirſt after thee O God. I had rather be a doore-keeper in the houſe of my God, then to dwel in the tents of the wicked; with many other heauenly ſentences, which leſt I ſhould ſeeme tedious, I willingly omit. She would alwaies pray in ſickneſſe, abſolutely that God would take her out of this miſerable world. And when her husband and other would deſire her to pray for her health if it were the will of God: ſhee would anſwer, I beſeech you pray not that I ſhould liue, for I thinke it long to bee with my God: Chriſt is to me life, & death is to me aduantage: yea the day of death is the birth-day of euerlaſting life, and I cannot enter into life but by death, therefore is death the doore or entrance into euerlaſting life.

Her abſolute prayer for death.

Her deſire to be with God.

I know and am certainly perſwaded by the ſpirit of God, that the ſentence is giuen already by ỹ great Iudge, in the high court of Parliament of Heauen, that I ſhal now depart out of this life, and therefore pray not for me that I might liue here, but pray to God to giue me ſtrength and patience to perſeuere to the end, and cloſe vp mine eyes in ỹ inſtifying faith in ỹ bloud of my Chriſt. Sometimes ſhe would ſpeake very ſoftly to her ſelfe, and ſometimes very audibly, theſe words, doubling them a hundred times together: O my God, why not now, why not now? O my good God, I am ready for thee, I am prepared: O receiue me now for Chriſt his ſake, O ſend thy meſſenger death to fetch me, ſend thy Sergeant to arreſt me, thy Purſeuant to attach me, thy Herald to ſummon me, O ſend thy Gayler to deliuer my ſoule out of

priſon.

prison, for my body is nothing else but a stinking prison to my soule. O send thy holy Angels to conduct my soule into the everlasting kingdome of heauen. Othersome times she would lie as if it were in a slumber, her eies closed, and her lips vttering these words very softly to her selfe, O my sweet Jesus, O my loue Jesus, why not now, sweet Jesus why not now? O sweet Jesus pray for me, pray for me sweet Jesus; repeating them many times together. These and infinite the like, were her daily speeches and continuall meditations, and neuer worser word was there heard to come forth of her mouth, during all ỳ time of her sickneſſe. She was accustomed many times as she lay, very suddenly to fall into a sweet smiling, & sometimes into a most hearty laughter, her face appearing right faire, red, amiable, & louely, and her countenance seemed as though she greatly reioyced at some glorious sight. And when her husband would aske her why she smiled & laughed so? she would say, O if you saw such glorious & heauenly sights as I see, you would reioyce and laugh with me: for I see a vision of the ioyes of heauen, and of the glory that I shall goe vnto: and I see infinite millions of Angels attendant vpon me, and watching ouer me, ready to carry my soule into the kingdome of heauen. In regard whereof she was willing to forsake her selfe, her husband, her childe, and all the world besides. And so calling for her childe, which the nurse brought vnto her, she tooke it in her armes, and kissed it, & said: God blesse thee my sweet babe, and make thee an heire of the kingdome of heauen: & kissing it againe, deliuered it to ỳ nurse, with these words to her husband standing by; Beloued husband, I bequeath this my childe vnto you, he is no longer mine, he is the Lords and yours, I forsake him, you, and all the world, yea, and mine owne selfe, and esteeme all things but dung, that I may winne Jesus Christ: and I pray you sweet husband, bring vp this child in good letters, in learning and discipline: and aboue all things, see that he be brought vp and instructed in the exercise of true religion.

Her godly meditations.

Her glorious visions.

Her request to her Husband for the bringing vp of her childe.

Her hatred to the world.

The Childe being taken away, she espied a little puppy or Bitch (which in her health she loued well) lying vpon her bed: she had no sooner espied her, but she beat her away, and calling her husband to her, said, good husband, you and I haue offended God grieuously

grieuously, in receiuing this Witch many a time into our bed: we would haue béene loth to haue receiued a Christian soule, purchased with the precious bloud of Jesus Christ, into our bed, and to haue nourished him in our bosomes, and to haue fed him at our Table, as we haue done this filthy Curre many times, the Lord giue me grace to repent it and all other vanities. And afterwards could she not abide to looke vpon the Witch any more. Hauing thus godly disposed of all things, she fell into a trance or swound, for almost the space of a quarter of an houre, and so as euery one thought she had béene dead: but afterward she comming to her selfe, spake to them that were present, as there were many (both worshipfull and others) saying: right worshipfull and my good neighbours and friends, I thanke you all for the great paines you haue taken with me in this bed of my sicknesse: and whereas I am not able to requite you, I beseech the Lord reward you in the Kingdome of Heauen. And for that my houre-glasse is runne out, and that the time of departure hence is at hand: I am perswaded for three causes to make a confession of my faith before you all. The first cause that moueth me thereto, is, for that those (if there be any such here) that are not yet throughly resolued in the truth of God, may heare and learne what the spirit of God hath taught me out of his blessed and all-saning word. The second cause that moueth me, is, for that none of you shall iudge that I died not a perfect Christian, and a perfect member of the mysticall body of Jesus Christ, and so by your rash iudgement might incurre the displeasure of God: The third and last cause is, for that as you haue been witnesses of part of my life, so you might be witnesses of part of my faith and beléefe also. And in this my confession, I would not haue you to thinke that it is I that speak vnto you, but the spirit of God that dwelleth in me, and all the Elect of God, vnlesse they be reprobates: For Paul saith, Rom. 8. If any one haue not the Spirit of Christ dwelling in him, he is none of his. This blessed spirit hath knocked at the doore of my heart, and my God hath giuen me grace to open the doore vnto him, and he dwelleth in me plentifully. And therefore I pray you to lend your patience a little, and imprint my words in your hearts, for they are not the words of flesh and bloud, but the spirit of God by whom we are sealed to the day of our redemption.

Her extasie or swound.

The causes mouing her to make a confession of her faith.

A most heauenly confession of the Christian faith, made by the blessed seruant of God mistrisse Katherine Stubbes a little before she died.

ALthough the maiesty of God be both infinite and vnspeakable, & therefore according to his excellent dignity, can neither be conteined in heart, nor expressed in word: yet to the end you may know what God is, in whom I beleeue, as farre as he hath reuealed himselfe to vs in his holy word, I will define him vnto you as the Spirit of God shall illuminate my heart. I beleeue therefore with my heart, and freely confesse with my mouth, here before you all, that this God whom I beleeue, is a most glorious Spirit or spirituall substance, a diuine essence or essentiall being, without beginning or ending, of infinite glory, power, might and maiesty, inuisible, inaccessible, incomprehensible and altogether vnspeakable. I beleeue and confesse that this glorious Godhead, this blessed substance, essence or being, this diuine power, which we call God, is diuided into a Trinity of persons, ỹ Father, the Sonne, and the holy Spirit, onely differing in names and office, but all one, and the same nature, in essence, substance, Deity, maiesty, power, might, and eternity. I beleeue and confesse that GOD the Father, the first Person in this blessed Trinity, is from euerlasting, before and beyond all times, not made nor created, nor begotten of any, but the onely Maker, Creator and begetter of all things whatsoeuer. I beleeue and confesse that Iesus Christ the Sonne of God is the second person in this glorious Trinity, not created nor made of any, but begotten of his Father before all eternity, time or worlds. I beleeue the holy Spirit to be the third Person in the sacred Trinity, not made of any, nor begotten, but proceedeth both from the Father and the Son, as the very wisedome and inspiration of them both. I doe beleeue and confesse, that this most glorious Trinity is consubstantiall and coessentiall together, none before or after other, none greater or lesser then other, of equall power, of equall maiesty, of equall glory and eternity, as before. I beleeue and confesse, that this God, this blessed Trinity, not only

What God is.

Her notable faith in the blessed trinitie.

God created all things, and gouerneth all things.

onely created all things both visible and invisible, spirituall and corporall, where and whatsoeuer, but also that he vpholdeth, continueth and maintaineth them by his Almighty power and vnsearchable wisdome, through the secret working of his Spirit. I beleeue and confesse, that this great God ordereth and disposeth all things according to his good pleasure, and will, and that he also fore-seeth and fore-knoweth all things according to his prouidence and prescience, so that nothing commeth to passe by fortune, chance, or casualty to him, though it séemeth fortunall, or casuall to vs, who sée neither the beginning, the middle, the ends, the causes, nor effects of things before they come to passe. No fortune or chance.

I beleeue and confesse that the Lord our God, hauing created the vniuersall engine, and frame of this world, with all things contained therein, for the benefit and vse of man, the last of all other creatures, euen the first day created man, after his owne similitude and likenesse: holy, pure, good, innocent, and in euery part perfect and absolute, giuing him also wisedome, discretion, vnderstanding and knowledge aboue all other creatures (the holy Angels onely excepted) and which was more, he gaue vnto him a certaine power, strength, faculty (which wee call free will) by force whereof he might haue continued and remained for euer in his integrity and holinesse if he had would. But he had no sooner receiued this inestimable blessing of free will in innocency and integrity, but by harkening to the poysoned suggestions of the wicked Serpent, and by obeying of his perswasions, he lost his free will, his integrity and perfection, and vs all his posterity to the end of the world, and of a Saint in heauen, he (and we in him) became fire-brands of hell, vassailes of Satan, miscreants, and reprobates, abiects, and cast-awayes, before the face of God for euer. Then when there was no other way or meanes for men to be saued in the iustice of God, I doe constantly beleeue and confesse that God the Father in the multitude of his mercies, when the fulnesse of time was come, sent his owne Sonne Iesus Christ, forth of his owne bosome into this miserable world, to take our nature vpon him, and that in the wombe of a Virgin, without spot or blemish of sinne, and without the help of man, by a wonderfull operation and ouershadowing of the Holy Ghost. Mans perfection. Mans fall. Christ his incarnation.

Christ his sacrifice.

And as I constantly beleeue that Iesus Christ is come in the flesh (according to the Scriptures) so I vnfainedly beleeue that he hath offered vp his blessed body vpon the Altar of the Crosse, as a Sacrifice propitiatory, satisfactory, and expiatory, for the sinnes of the whole world, and for me the chiefe of all sinners: By vertue, power, and efficacy of which sacrifice and oblation onely, I trust and beleeue to be saued, and by the merits of the blood of this immaculate Lambe (Christ Iesus) to be set free and pardoned of all my sinnes whatsoeuer. And whereas the professed enemies of GOD, the Papists doe bragge of their good workes, of their merits, and righteousnesse, and deserts, I here before you all, in the presence of God, and his holy Angels, doe vtterly renounce, abandon, and forsake, all my owne merits, righteousnesse, and deserts, as filthy dung: acknowledging my merits to be the mercies of God in Christ, who is made vnto me righteousnesse, holinesse, sanctification and redemption. For I am assured that if the Lord should weigh my righteousnesse in the ballance of his iustice, rewarding me according to the same, I should receiue nothing but iust damnation for my deserts. I doe further beleeue and confesse that Iesus Christ hauing suffered death vpon the crosse for me and all mankinde,

Christ his resurrection.

rose againe to life the third day after, by the spiritual power of his God-head, conquering thereby sinne, death, hell, Sathan and all his hellish band. I doe also beleeue that ỹ same Iesus Christ after his most victorious resurrection, ascended into heauen in the sight of the Apostles and holy Saints, a cloud receiuing him out of their sight, there not onely to prepare a place for vs to God the Father at whose right hand he now sitteth in equall glory and blisse for euermore.

Christ his ascension.

The Heauens must hold Christs essentiall body till the day of Iudgement.

I doe constantly beleeue that the heauens must hold his corporall presence, till the day of Iudgement: that his blessed body is circumspectible, and contained in one locall place, and cannot be presented in euery place at one and the same time: his Deity and his God-head notwithstanding being in euery place at once, and fulfilling all places, and yet contained in no place. For it is against the nature of a true body to be presented in many places at once: and therefore the Papists in effect deny ỹ body of Christ

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to be a true and essentiall and naturall body, by teaching it to be present in their so many and sundry Pixes at once.

I doe also beleeue and confesse that this Jesus Christ shall come at the latter day of iudgement (when the number of Gods elect shall be fulfilled) in the same likenesse that he was seene goe vp into heauen, and with the same naturall body, to iudge both the quick and the dead, and reward euery man according to his workes. At which day I doe constantly beleeue, that all flesh (I meane all mankinde onely) shall rise againe by the omnipotent power of God, whereby he is able to subdue all things by himselfe, not one haire of their head lacking. Then Death shall yeild vp his dead, the Graue his dead, the sea his dead, and hell his dead. And then shall the soules of the godly, of the elect and chosen of God, enter into their owne bodies againe, and be reunited together, their bodies now being renewed, altered and changed: for being before filthy and vncleane, they shall now be made cleane and pure like to the glorious body of Jesus Christ, shining as the Sunne for euer in the Kingdome of Heauen, where they shall dwell for euer, in such ioy as no heart can thinke, nor tongue expresse, nor pen is able to write. Vpon the other side, the soules of the wicked and reprobate shall be reunited to their proper bodies, and both together shall be cast into hell fire where is nothing but weeping, wailing, and gnashing of teeth for euermore.

Christs comming to iudgement, and of our resurrection.

Furthermore I beleeue and confesse that the soules of all the elect children of God, immediatly after the departure out of their bodies, doe goe into the kingdome of heauen, into the hands of God, being guided & conducted thither by the ministery of the Angels of God, & not into Purgatory, Limbo patrum, or any other place whatsoeuer. For whither the soule of Christ was receiued when hee cried, Father into thy hands I commend my Spirit, thither are all the soules of the Children of God that die in the true faith of Jesus Christ, receiued immediately after their departure hence. In the Gospell after Saint Luke we reade that the soule of poore Lazarus, of blessed Lazarus, straight after his death was caried into heauen by the Angels of God, and not into Popish Purgatory, which was not hatched almost of two hundred yeares after. The soule of the penitent and faithfull Theefe

Whither the soules of the faithfull do goe after their departure out of their bodies.

was carried straightway into Paradise, for so Christ told him: This day thou shalt be with me in Paradise: That is, in the Kingdome of Heauen & not in Purgatory. Salomon saith, Chapter 3. The soules of the righteous are in the hand of God, and there shall no torments come nigh them: Christ saith, He went into Heauen to prepare a place for vs, then not in purgatory, except they will haue their purgatory to be in Heauen.

He saith further, that where he is, there shall his seruants bee also. But I hope they will not say that Christ is in purgatory, but in Heauen, and thither shall all the soules of the faithfull ascend immediately, and therefore is the opinion of Popish Purgatory, both blasphemous and Sacrilegious: but the true Purgatory indeed is this, the bloud of Iesus Christ, which cleanseth vs from sinne: no other Purgatory doe I know of by the word of God, nor acknowledge. I beleeue also and confesse that man is iustified, that is, pronounced iust before God, free from sinne and all punishments due for sinne, by a true and liuely faith in the bloud of Christ only, & not by his owne workes, merits, righteousnesse or deserts, neither yet by any inherent righteousnesse in himselfe, as the blasphemous Papists teach, nor by any other meanes whatsoeuer. And therefore the Apostle to the Romans 4. was bould to say, that if Abraham were iustified by workes, then had he wherein to reioyce, but not with God, for he saith afterward in the third Chapter, being iustified by faith we haue peace towards God through Iesus Christ. And therefore doe I constantly beleeue that we are iustified by faith onely, and not by the workes of the Law. For if good workes could saue vs, then had Christ died in vaine, and if they could saue vs, why should they not be called by the name of our Sauiour? But when I say that faith onely iustifieth, I meane not a barren faith, or a dead faith without good workes, such as the Diuels haue: but I speake of such a faith as bringeth forth good workes in great plenty, and can no more be without good workes, then the Sunne without light, and the fire without heat, or the water without her naturall moysture. If you would know why we should doe good workes, if we cannot be saued by them, I will tell you: wee must doe good workes, for

Purgatory of the Papists blasphemous.

Man iustified by faith onely.

foure

foure causes chiefly: First to shew our obedience to him that commanded vs. Secondly, to glorifie him that created vs, and ordained good workes also that we should walke in them. Thirdly, for the mutuall loue and charity which we beare towards our Brethren. Fourthly, to make our saluation sure and certaine vnto vs, as the Apostle speaketh. For these and other causes must wee doe good workes: and yet wee must not trust to be saued by them: for there is no other name giuen vnder heauen, whereby a man must be saued, but onely ỹ name of Iesus Christ. I doe constantly beleeue and confesse, that all the Canonicall Scriptures are the infallible word of God, that the holy Spirit of God, was, and is the onely Author of them, and that holy men of God spake and writ them as they were taught, and inspired by the spirit of God, as blessed Peter beareth record. I also beleeue that the holy Scriptures doe containe all things necessary to saluation, without all Popish trash of vnwritten verities, or rather vnwritten very-lies. I doe further also beleeue and confesse that God the Father hath from euerlasting, & before all worlds in his discreet counsell and in his euerlasting purpose and decree, elected, chosen, and predestinate in Christ Iesus, certaine of the lost sonnes of Adam, to be members of his body, and heires with him in his heauenly Kingdome. And othersome hath hee predestinate to euerlasting destruction, leauing them to their naturall sinne and corruption still. Now if you aske mee what predestination and reprobation is: I answer, it is the euerlasting purpose and decree of God, whereby he doth chuse some to saluation, and some to damnation. If you demand why hee chooseth some to saluation, and not all, finding them all in like state and condition: I answer, in chusing some to saluation hee sheweth his vnspeakable mercy, grace, fauour and loue: and in chusing other some to damnation, he sheweth his power, his iustice and his iudgement to all the world. For as by the one the mercy of God appeareth, so by the other we may see what we haue deserued: And if you aske mee yet, why hee chooseth some and reiecteth other some? I tell you he may doe it at his blessed will and pleasure. For if I haue two debters that owe mee two thousand pound a peece, it is in me to release the one of the whole

The Canonicall Scripture the infallible word of God.

Her faith in predestination of God, and what it is.

debt,

dobs, and to exact the whole of the other: for to the one I shewed but mercy, and to the other but iustice. Now those that the Lord hath predestinate in Christ Iesus to euerlasting saluation, them doth he call in his good time, to the knowledge of his truth, to repentance, to integrity of life, and to al perfection: and those whom he doth call, them doth he iustifie: and whom he doth iustifie, them will he glorifie. And that ỹ doctrine of predestination and reprobation standeth thus, the Apostle Ephe. 1 11. sheweth euidently, saying: We are chosen in Christ, when we were predestinate according to the purpose of him that worketh all things according to the counsell of his will: and in the 4. and 5. verses of the same Chapter he saith, We are chosen in him (meaning Christ) before the foundation of the world, that we should be holy and blameles before him in loue. Read Rom. 6. and many other places of holy Scriptures, and you shall finde this doctrine to be very cleare. I doe further beleeue and confesse, that God hath his seuerall Churches, ℭ namely his Church triumphant in the Kingdome of Heauen, and his Church militant dispersed vpon the face of the earth. I doe also beleeue, that this militant Church is twofold, visible ℭ inuisible. The visible Church is knowne and discerned by these marks: the word of God preached, ỹ Sacraments sincerely ministred, ℭ Ecclesiasticall discipline, and other censures of the Church duely executed. The other Church I call the inuisible Church, not for that men are inuisible, but that it alwaies appeareth not to the sight of ỹ world, but is knowne of God onely, who alone knoweth who are his: I beleeue that this Church, this Spouse of Christ cannot erre, especially in matters of Saluation ℭ Damnation, so long as she holdeth her head Christ Iesus aright. And I constantly beleeue that Iesus Christ is the onely head, ruler ℭ gouernour of this Church, and not Antichrist ỹ Pope, nor any of his shauelings, as Paul testifieth, Eph. 4. 15. saying: Let vs grow vp in all things in him who is the head Iesus Christ: againe in another place he saith: As Christ is the head ouer the Church, so is the husband head ouer his wife. I beleeue and confesse, that Iesus Christ hath left not onely the holy scriptures to instruct and teach his Church, but also Sacraments, in number two, to wit, Baptisme, and the Lords Supper, as Seales of his grace towards it: to confirme it in

Our vocation or calling.

The Church twofold, and how.

How and when the Church cannot erre.

Christ is the true head of the Church.

in his truth, and as tenduits of his mercy to correy his grace & goodnesse to it also, & therefore cannot be the things themselues. For it is against the nature of a Sacrament to be the thing signified thereby. Baptisme consisteth of two natures, the visible Element, and the invisible grace. The visible Element is water, the invisible grace are the gifts and graces of the Holy Ghost confirmed in baptisme. The water signifieth vnto vs that our whole nature is corrupted, and had need to be purged and cleansed. It signifieth also vnto vs our Regeneration, Sanctification and new Birth: and it representeth also vnto vs the blood of Jesus Christ which cleanseth vs from all sinnes. And I faithfully beléue that it is no more lawfull for a woman to minister this Sacrament, than it is lawfull for her to preach or to minister the Sacrament of the Lords Supper.

a Sacraments and what they are, whereof they do consist, and what they represent vnto vs.

And as concerning the Sacrament of the Lords Supper, I beléue and confesse that it consisteth of two natures also: an earthly, and an heauenly nature or quality. The visible Element or earthly nature is bread and wine. The heauenly nature or quality, the body & blood of Christ signified thereby. The wine doth represent vnto vs the blood of Christ which was shed for vs: and the Bread doth signifie vnto vs also the body of Christ, which was giuen for vs: and as many as receiue the Sacrament worthily, in remembrance of the death and passion of Jesus Christ, doe eat and drinke Jesus Christ spiritually to their eternall saluation. And I doe verily beléue that in this Sacrament neither the Bread nor the Wine, neither before nor after the words of consecration, as they terme them, are changed, altered or transubstantiated into the reall, essentiall or materiall body of Christ, but remaine the same still in nature and substance that they were before. And therefore Paul feareth not to call it Bread still many times in his Epistle to the Corinthians. And our Sauiour in the sixth of Iohn saith, that they should see him ascend into Heauen with the same body that he sate with them at Supper, whole and vneaten: adding further, that the words which he spake were spirit and truth, and that it is the spirit that giueth life, the flesh profiteth little. And he biddeth vs to celebrate this Supper in remembrance of him: and to preach his death therein till

Neither the bread nor wine changed in the Lords Supper.

be rome againe. If Christ were in the Sacrament, flesh, and bloud, and bone, then the wicked might eat him, and so should there neuer any wicked be condemned: For Christ saith, He that eateth my flesh, and drinketh my bloud, shall neuer die: yea Rats, Cats, and Mice might eat his body, which were blasphemous and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that these Sacraments doe represent vnto vs most excellent things, yet doe they not confer grace of themselues, neither is the grace of God so tyed to the materiall Elements, that he cannot saue without them. And therefore are the Papists more than cruell, that teach all children to be damned that die before Baptisme. For we reade of certaine in the Acts of the Apostles, that were Baptized, and yet they had not so much as heard whether there were any Holy Ghost or not. Simon Magus was baptized, yet he receiued not the Holy Ghost. And againe, Cornelius had receiued the Holy Ghost before his baptisme. Iohn the Baptist receiued the Holy Ghost in his mothers wombe, and the like. But yet notwithstanding, although the grace of God be not tyed to the Sacraments, yet he that may receiue them and will not, or else setteth light by them, shall neuer receiue the gifts and graces signified by them.

I doe most constantly beleeue, that as Iesus Christ is the vndoubted Sauiour of the world, so he is our onely Mediator, Aduocate and intercessor to God the Father, and none but he alone, who is ascended into the Heauens, sitteth on the right hand of God, and maketh continual intercession to God for vs. Iohn saith, If any man sinne, we haue an Aduocate with the Father, IESVS CHRIST the righteous, and he is the propitiation for our sinnes. And to the same effect Paul speaketh, 1 Timoth. 2. 5. There is one God, and one Mediator betweene God and man, which is the man Christ Iesus. And as I beleeue that Iesus Christ is our onely Mediator and Aduocate, so I constantly beleeue that he is onely to be called vpon, inuocated and prayed vnto, and neither Saint, Angell, Patriarke nor Father, Martyr nor Confessor, Peter nor Paul, Apostle nor Euangelist, Iames nor Iohn, no nor Mary her selfe, nor any other creature, how excellent soeuer they

Christ is our only Mediator.

Christ onely to be called vpon, not Saints.

they ſéeme to be in the eyes of the world. For we are aſſured by the word of God, that the Saints can neither heare our prayers, nor grant our requeſts. Therefore the Lord ſaith, Call vpon me in the day of trouble, and I will deliuer thee, and thou ſhalt praiſe me. And againe the Apoſtle ſaith, How ſhall they call vpon him, in whom they haue not beleeued? Then as it is not lawfull to beléeue in any other ſaue God alone, ſo it is not lawfull to pray to any other ſaue God alone, in the name and mediation of Jeſus Chriſt onely.

Her beleefe whether the ſoule ſhall goe after her departure.

I doe conſtantly beléeue that my ſoule, ſo ſoone as euer it departeth out of my body, ſhall be carried by the miniſtry of the holy Angels of God into the kingdome of heauen, where I ſhall ſée and perfectly know Adam, Euah, Noah, Abraham, Iſaac, Iacob, Moſes, Samuel, Dauid, and all other Prophets, Patriarkes and Fathers, together with Mary the Mother of Chriſt, Peter, Paul, Iames and Iohn, and all other Martyrs and Confeſſors, and holy Saints of God, which haue died ſince the beginning of the world, or which ſhall die to the end of the ſame. Oh what a comfortable thing this is, that wée ſhall know one another in the life to come, talk with one another, loue one another, and praiſe God one with another, and all together world without end. And becauſe ſome of you peraduenture would hardly beléeue this doctrine to be ſo, I pray you giue me leaue to proue it by the word of God, and then I will make an end.

We ſhall know one another in the life to come.

When God caſt Adam into a dead ſléep, and made Woman of a rib of his ſide, he brought her vnto him, and he knew her ſtraightway, and called her by her name. Could Adam in the ſtate of innocency know his wife, being in a dead ſléep while ſhe was in making; and ſhall not we being reſtored to a farre more excellent dignity and perfection than euer Adam was in, know one another? ſhall our knowledge be leſſe in heauen than it is in earth? doe we not know one another in this life, where we know but in part, we ſée but in part, yea as it were in a glaſſe; and ſhall not we know one another in the life to come, where all ignorance ſhall be done away?

We ſhall be like (ſaith Chriſt) the glorious Angels which know one another, and ſhall not we then know one another in the

life to come? Shall we be like them in other things, and faile onely in this? We shall (saith the Apostle) see and know Christ euen as he is, who is the wisedome, image and brightnesse of his Fathers substance, and shall we not know one another? We are all members of one body, & shall we not know one another? Christ Iesus is our head, & we his members, and shall not his members know their head? and so consequently one another? They that are all fellow seruants in one house, but for a short time in this world, doe know one another; and shall not we know one another after this life, being fellow cittizens in one and the same city, subiects in one and the same kingdome, and seruing one Lord and Master, with one spirit and minde for euer, world without end? Shall brute beasts know one another in this life, and shall not we know one another, seeing God face to face, in knowledge of whom consisteth all knowledge? The Apostle knew Christ after he was risen againe, and shall not we know one another after the generall resurrection of the flesh?

In the sixteenth of Luke we read how that the rich man lying in hell, knew Abraham and Lazarus in heauen a farre of. Then I reason thus: If the wicked that be in hell torments doe know those that be in heauen so farre aboue; how much more shall the godly know one another, being all together in one place, & fellow cittizens in the kingdome of heauen? We read also in the 17 of Marke, how our Sauiour Christ meaning to shew vnto his Disciples Peter, Iames, and Iohn, as it were a shadow or glimmering of the ioyes of heauen, and therefore he is said to be transfigured before them, and his face did shine like the Sun, his apparell was as the light, there appeared vnto them Moses and Elias, (saith the text.) Then it followeth that if the Disciples being in their naturall corruption, and but in a shadow or glimmering of the ioyes of Heauen, did know Moses, & Elias, the one whereof died almost two thousand yeares before, and the other no[illegible]sh before: how much more shall we know one another in the life to come, all corruption being taken away, and be in the full fruition and possession of the ioyes and glory of Heauen? This is my faith, this is my hope, and this is my trust: this hath the spirit of God taught me, and this haue we learned out of the word of God. And good

Lord

Lord that hast begun this worke in me, finish it I beseech thee, and strengthen me that I may persever therein to the end, and in the end, through Jesus Christ my onely Lord and Saviour.

She had no soner made an end of this most heauenly confession of her faith, but Sathan was ready to bid her the combat, whō she mightily repulsed and banquished by the power of our Lord Jesus, on whom she constantly beleeued. And whereas before she looked with a sweet, louely and amiable countenance, red as the Rose, and most beautifull to behold; now upon a sodaine she bent her browes, she frowned, and looked as it were with an angry, sterne, austere countenance, as though she saw some filthy, some vgly and displeasant thing, she burst forth in these speches following, pronouncing her words sornefully and disdainefully, in contempt of him whom she spake to. Sathan temp-teth her.

A most wonderfull conflict betweene Sathan and her soule, and of her valiant conquest in the same by the power of Christ.

HOw now Sathan, what makest thou here? art thou come to tempt the Lords seruant? I tell thee (thou hel-hound) thou hast no part nor portion in me, nor by the grace of God neuer shalt haue: I was, now am, and shall be the Lords for euer: yea Sathan, I was chosen and elect of Christ vnto euerlasting saluation before the foundation of the world was laid, and therefore thou must get thee packing thou damned dog, and goe shake thine eares, for in me thou hast nought. But what doest thou lay to my charge, thou foule fiend? Oh, that I am a sinner, and therefore shal be damned: I confesse indeed that I am sinner, and a grieuous sinner, both by originall sin and actuall sin, and that I may thank thee for: and therefore Sathan I bequeath my sinne to thee from whence it first came; and I appeale to the mercy of God in Christ. Iesus Christ came to saue sinners (as he saith himselfe) and not the righteous. Behold the Lamb of God (saith Iohn) that taketh away the sins of the World. And in another place he crieth out, the blood of Iesus Christ doth cleanse vs from all sins. And therefore Sathan Her wonderful temptation and valiant conquest in the same.

I constantly beléeue, that my sinnes are washed away in the pre-cious blood of Iesus Christ, and shall neuer be imputed to me any more.

He disputa-on with Sa-than.

But what saiest thou now, Sathan? Doest thou aske me how I dare come to him for mercy, he being a righteous God and I a miserable sinner? I tell thee Sathan, I am bold through Christ to come vnto him, being assured and certaine of pardon & remission of all my sins for his Names sake. For doth not the Lord bid all that be heauy laden with the burden of sinne, to come vnto him, and he will ease them? Christs armes were spread wide open (Satan) vpon the Crosse, (with that she spread her owne armes) to embrace me and all penitent sinners: and therefore (Satan) I will not feare to present my selfe before his foot-stoole, in full assurance of his mercy, for Christ his sake. What more Satan? Doest thou say, it is written, that God will reward euery one according to his deserts? So it is written againe, (thou deceitfull Diuell) that Christs righteousnesse is my righteousnesse, his workes my workes, his deserts my deserts, his merits my merits, and his precious blood a full satisfaction for my sinnes.

But God is a iust God (thou saist) and therefore in iustice must néeds condemne mee.

I grant (Sathan) that he is a iust God, and therefore he cannot in iustice punish me for my sinnes, which he hath punished already in his owne Sonne. It is against the law of iustice to punish one fault twice. I was and am a great debter vnto God the Father. but Iesus Christ hath paid the debt for me, and therefore it standeth not with the iustice of God to require it againe. And therefore auoid Sathan, auoid thou fire-brand of Hell, auoid thou damned dogge, and tempt me no more, for he that is with me is mightier than thou, euen the mighty and victorious Lion of the tribe of Iuda, who hath bruised thy head, and hath promised to be with his children to the end of the world. Auoid therefore thou bastard, auoid thou cowardly souldier, remoue thy siege and yéeld the field vnto me, and get thée packing, or else I will call vpon my grand Captaine Christ Iesus, the valiant Michael, who beat thee in heauen, and threw thee downe to hell with all thy hellish traine and deuillish crue. She had scarcely pronounced these last words, but she fell suddainly into

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a ſweet ſmiling laughter ; ſaying, Now he is gone, now he is gone, doe you not ſee him flie like a coward, and run away like a beaten Cocke ? he hath loſt the field, and I haue wonne the victory, euen the Garland and Crowne of euerlaſting life, and that not by my owne power and ſtrength, but by the power and might of Jeſus Chriſt, who hath ſent his holy Angels to kéep me. And ſpeaking to them that were by, ſhe ſaid, Oh would God you ſaw but what I ſée : for behold, I ſée infinite millions of moſt glorious Angels ſtand about me, with fiery Chariots ready to defend me, as they did the good Prophet Elizeus. These holy Angels, theſe miniſtring ſpirits are appointed by God to carry my ſoule into the kingdome of heauen, where I ſhall behold the Lord face to face, and ſhall ſée him, not with other, but with the ſame eies. Now I am happy and bleſſed for euer, for I haue fought the good fight, and by the might of Chriſt haue won the victory. Now from henceforth I ſhall neuer taſte neither of hunger nor cold, paine nor woe, miſery nor affliction, veration nor trouble, feare nor dread, nor any other calamity or aduerſity whatſoeuer. From henceforth is laid vp a Crowne of life, which Chriſt ſhall giue to all them which loue him. And as I am now in poſſeſſion thereof by hope, ſo ſhall I be anon in full fruition thereof, by preſence of my ſoule, and hereafter of my body alſo, when the Lord ſhall pleaſe. Then ſhe ſpake ſoftly to her ſelfe as followeth: Come ſweet Jeſus, come my loue Jeſus, O ſend thy Purſeuant ſweet Jeſus to fetch me : O ſweet Jeſus ſtrengthen thy ſeruant, and kéepe thy promiſe. Then ſung ſhe a Pſalme moſt ſweetely and with a chéerefull voice : which done, ſhe deſired her husband that the 123 Pſalme might be ſung before her to Church. And further, ſhe deſired him that he would not mourne for her, alledging the Apoſtle Paul, where he ſaith, Brethren I would not haue you to mourne, as men without hope, for them that die in the Lord: affirming, that ſhe was not in caſe to be mourned for; but rather to be reioyced of, for that ſhe ſhould paſſe (as ſhe ſaid) from earth to heauen, from men to holy Angels, Cherubins and Seraphins, to holy Saints, Patriarks and Fathers, yea to God himſelfe. After which words very ſuddenly ſhe ſeemed as it were greatly to reioyce, and looke chearefully, as though

The guard of Angels.

Her meditation.

Her requeſt to her husband not to mourne for her.

ſhe

she had some some glorious sight. And lifting up her whole body, and stretching forth both her armes as though she would imbrace some glorious and pleasant thing, saide: I thanke my God through Jesus Christ, he is come, he is come, my good Jaylor is come to let my soule out of prison. O sweet death thou art welcome, welcome sweet death; never was there any guest so welcome unto me as thou art welcome, the Messenger of everlasting life, welcome the time and entrance into everlasting glory, welcome I say, a thrice welcome my good Jaylor doe thy office quickly, and set my soule at liberty. Strike sweet death, strike my heart, I feare not the stroke, now it is. Father into thy blessed hands I commend my spirit; sweet Jesus into thy hands I commend my spirit: blessed Spirit of God I commit my soule into thy hands: O most holy, blessed and Glorious Trinity, three persons and one true and everlasting God, into thy blessed hands I commit my soule and my body. At which words her breath stayed, and so moving neither hand nor foot, she slept sweetly in the Lord.

Her talke with Death, and friendly welcoming of him

Her last words

Her death.

Thus thou hast heard (gentle Reader) the discourse of the vertuous life and Christian death of this blessed and faithfull servant of God, Mistris Katherine Stubbes, which is so much the more wonderfull in that shee was but young and tender in yeares, not halfe a yeare above the number of twenty, when she departed this life. The Lord give us grace to follow her example, that we may come to those unspeakable joyes, wherein she now resteth, through Jesus Christ our Lord: To whom with the Father and the Holy Ghost, be all honour, praise, dominion and thanksgiving, both now and evermore.

Amen.

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FINIS.